

THE⁵⁰²³
Honour of Kings

Vindicated and Asserted.

In a Sermon preached before the Right Honourable
St. Patrick Drummond, late Conservator of the Pri-
viledges of the Scots Nation in the *Netherlands*,
together with a considerable number of Mer-
chants, Masters, and common Sea-men from se-
veral places, the 3. of May 1661. *Stilo Novo*, be-
ing his Majesties Coronation Day.

By M^r. THOMAS MOWBRAY Minister of the Gospel
at the Stapel-Port in Camp-veer.

Reddere quæ sunt Cesaris, Cesari.

An nescis longas Regibus esse manus?



M I D D E L B U R G H.

Printed by Thomas Berry, dwelling near the
English Exchange. 1663.

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T O T H E

Right Honourable the Commissioners of the Royal
Broughs within the Kingdom of Scotland, the
undoubted and unquestionable Patrons of the
Scots Church, at their Stapel-Port in *Camp-veer*.

Right Honourable,



I may seem very strange that this Sermon after two years lark-
ing, and above, should now in this simple, and poor dress be-
gine to show it self, to your judicious eyes, and censure, like
athing born out of due time, I hope the meannesse of its strain,
not being adorned with the fair flourishes of humane eloquence,
doth sufficiently proclaime to all ingenuous spirits, that neither
pride, nor vanity hath brought it to this publick view: But to satisfie your Ho-
nours and all Men of Candor, be pleased to take notice of the true reason of this
my present attempt, which indeed is to obstruct and (if possible) to overturn some
Mens misrepresentations of me in the poynt of fidelitie, and loyalty to his
Majesty, and that to Men of eminencie and great trust both in Church and
State. I shall accuse no Man, I pray that the Lord may forgive them, and I
do heartily, and freely forgive them also: Only as the sad imputation of disloyal-
tie to his Sacred Majestie, is a most grievous burthen, to an honest Man, espe-
cially of my coat, who has been even in the worst of times indeavouring loyalty so
far as he might, with the hazard of life, and what else is most painful; so I
think its Lawfull for me, yea altogether necessary (and therein I wrong no Man)
to Apologize for my self, and no other defence shall I use for my own vindication,
then this following Sermon, wherein (how mean soever) your Honours, and every
Man else, who will be pleased to peruse it, may see what is my manner of Doctrine
in reference to that obedience, and submission, which every good Subject owes to
his Sovereigne, the Kings sacred Majesty, and to this present Government,
as it is now established. It may be presumed, that a loyal Man in the Pulpit,
will not be disloyal out of it: and however a sound Judgement, and a right Practice

are not always inseparable, according to that old Saying, Video meliora, proboque, deteriora lequor, yet I hope Christian charity will plead at your Honours hands, and every one else that shall see this Paper, to think the best of me; until you have sufficiently informed your selves of me, and when that shall once be, I trust that your good opinion of me will be confirmed. I know that this Paper shall meet with no better entertainment then others of a more elaborate, and Judicious composition have done before, but let prejudice, malice, and oblique speak what they can, I hope there is nothing contained here, but sound Truths consistent with Scripture and the judgment of Orthodox Divines, both ancient and moderne, which truly I have set down very faithfully, as I found them scattered here and there in their Writings. Let it not offend your Honours, that I have sheltered this worthless piece under your Names; to whom should I sue for Patrocinie, if not to my Patrons? The experience of your Honours kindness hath imboldned me to cast my self upon you, and to expect a favourable acceptance of the first fruits of my weak labours, which in reason you may challenge as yours, and (so far as equity will persuade) to countenance me in the discharge of my Ministrie here. I am afraid (if I should enlarge) to meet with that of the Cynick, Close your gates, lest your City run out, and therefore I shall winde up all with this, that the Lord would power out upon every one of you, the Spirit of your callings, that as at home, so here, by your Godly, and unanimous Counsels Piety may be advanced, and Trade may flourish, which shall be for a Name that will not be forgotten, So prays

Your Honours much obliged

Servant in the Gospel,

Mr. Thomas Mowbray.

The



The Honour of Kings

Vindicated and asserted.

I *Pet.* 2. 17.

Honour the King.



Tis not unknown to you (I suppose) why we are here so solemnly convened at this time, our duty to God, our duty to our Sovereigne, our duty to our Country, our duty to those amongst whom we live for the time, and and generally to the whole Christian World, the duty we owe to our selves if we would be accounted loyal, faithful, and honest Subjects, all calls aloud upon us, this day to contribute our indeavours for the solemnization of it, and that in regard of that much longed for action, this day with so great Triumphs, and acclamations performed, the *Coronation of His Majestie*, the happie effects whereof, I hope shall indure so long as time shall last. A long and a dark night of confusions, and horrible oppressions, when there was no King in our *Israell*, every man doing what seemed good in his own eyes, hath sore broken and affrighted us, and who is there that had the least spark of loyalty in his breast, and any sense of Religion, that did not see the horror of it? Now may we sing, the night shaddows are blown away, the day appeareth, and the Beasts of prey are retired to their dens, where I hope they shall not long lodge in securitie, yea the Sun is risen, and is going on towards the mid-day; doe we not begin to feel his heate? And is there not much more good laid up for us, which we may warrantably expect, if we will carry our selves as Christian and Loyal Subjects? Well then seeing all (next to Gods most free

and undeserved favour) flows from the happy Restauration of our King to that which alwaies in regard of birth, and a most just, free, and absolute title of Inheritance was, (even in the worst of times) his; hath God, (I say again) blessed and honoured us with a King, and set the Royal Diademe this day upon his sacred Head? have we not then reason, to bless God for it, to rejoyce in this day which the Lord hath made, and to Honour our King, doubling and redoubling our cries God save the King? Certainly if Samuel did but judge it a reasonable request of Saul, (whom yet God had rejected from being King, because he had rejected the Word of the Lord) and that was to honour him before the Elders of his People, and before Israel, least they observing Samuel's slighting of him, should happen to despise him, while he held the Throne. Shall we not much more look upon it as a thing most reasonable to honour our King, whom the Lord hath graciously restored, and that in the sight and presence of strangers, that they may also learn to fear, and to honour him. It is true, all that we can doe this way is but little, but if our myte be bestowed, with a willing mind, and a chearful heart, it shall be as acceptable as a greater gift from these who is more able to give. But I will not longer hold you up in the entrie, let us next see how we are to perform this dayes work in Honouring our King.

The words read, and the rest of this Verse, are a conclusion of an Exhortation laid down in the 13. Verse, *Submit your selves to every ordinance of man for the Lords sake, whether to the King as Supreme, or unto Governours, as unto them, that are sent by him, &c.* where the Apostle holds forth the duty of Subjects towards their Superiours, and here again doth repeate, the Substance of a Subjects duty to his Sovereign, and withall doth commend to those to whom he wrote, the description of an absolute Subject or Citizen, in all his relations, and tells them in a few words, what would make a Christian, living in humane Societies, eminent for exactness of his behaviour; for, he in these words forms him in his carriage to all men, to good men, to God, and to the King, and so his charge enjoyns First courtesie to all men. 2. Charity to Godly men. 3. Piety to God. 4. Loyalty to the King. And of this last am I (God willing) to speak at this time, Honour the King. Before I fall upon the particular opening up of this Duty, we may observe something from the Connexion of it, with what goes before, which is.

Observe. That the Fear of God, and the Honour of the King are very consistent, the one of them does not hinder the other; a man may be

be a very pious man, and yet a very Loyal Subject; see the Apostle doth immediately joyn them together, *Fear God, Honour the King.* See Solomon, Prov. 24. 21. *My son fear thou the Lord, and the King, and meddle not with them that are given to change.* Our Saviour also, Mat. 22. 21. tells us that the doing of our duty to God, doth not hinder the doing of our duty to the King; for he, in the matter of Tribute joyns both together, *Render unto Caesar, the things which are Caesars, and unto God, the things which are Gods.* He who hath commanded the one hath also commanded the other, to wit, God himself, and his Commandments, are most consistent. Again, how shall our Piety to God be manifested, but by our Loyalty to the King, Gods Vicegerent, and Deputie here upon Earth? And how can we indeed be Loyal to the King, if we be not Pious towards God? This is a thing impossible, there may be indeed a shew of Loyalty, and fair pretences, but still for our own ends, we shall never look upon this as a matter of Conscience, to submit ourselves for the Lords sake, which will only make a man King, and resolve in this his duty come what may; whereas wicked, impious men, let them pretend what they please to Loyaltie, they have treacherous hearts within them, which will when the occasion offers soon discover it self, as wofull experience in our own times hath plentifully manifested. But which is much to be wondred at, that they who pretend to Piety should so much shew themselves disloyal, as it to be Pious, and Loyal were not at all consistent: It was the glory sometime of the Primitive Christians, to be most Loyal, and faithful to their Kings, and Emperours, for which many of them was advanced to Places of great trust: but in these latter times Christianity hath been disgraced, and the glory of the Protestant Religion never before bespotted with this infamous note of disloyaltie, hath been and is much impaired with those who are without, and our Country and Country-men overloaded, with disgraceful reproaches amongst the Nations; I wish that now while the occasion is offered, they may redeem their credit, by some fair, and manifest token of their Loyaltie, which in some measure may be equivalent to their former oversight, and failings, being led away with the fair shews, and pretences of Religion, and liberty, which did directly lead them to a base slavery, and almost to the loss of all Religion, and to a detestable Anarchy; who was the first Plotters and Contrivers of this, the Lord will in his own time find out, when they shall perish in the gainsaing of *Car.*

I come now to speak to the Duty it self, *Honour the King.* In handling whereof

whereof I shall observe this order, First I shall clear the words, and remove some Objections which may here be moved. 2. I shall shew you wherein the Honour of the King consists, and how we are to honour him. 3. Why we are to do this? Where we shall see that this is not an arbitrary thing, but an absolute, and an express Duty lying upon us. Lastly, I shall apply this Doctrine according to our present state, and condition.

For the First, *Honour the King*, the Vulgar Translation reads it, reverence the King, make him honourable, *Regem honorificate*, but in the Greek the word is one and the same in the beginning, and ending of the Verse, *τιμήτωσιν ἅνθρωποις, τίμητε πάντας τοὺς ἀνθρώπους*, honour all men, and honour the King. Herby is understood, a particular, and a special kind of honour which we are to give to the King, not such an honour only as we are to give to all those amongst whom we live indifferently, whither good, or bad; religious or prophane, acquaintance or strangers, shunning that which justly may give offence, and doing that whereby we may gain them, by our respectful speeches, and behaviours, shewing our selves alwaies meek, and courteous, yet never to justify the Wicked, nor to condemne the Righteous. Ifay it is another kind of honour which we are to give to the King, which is especially *honor obsequii*, as you shall afterwards (God willing) hear.

But it may be here asked, whom the Apostle means by the word King? Such as understands the Epistle to be written to the Jews, may perhaps conceive, that the Kings that ruled by deputation in *Judea* should be meant, such as was *Herod* and *Agrippa*. But for as much as the Jews were scattered through the Provinces, and those Provincial Jews were most in quiet, and seeing also it is like, that the Epistle was written to all Christians, both Jews and Gentiles, therefore by the King he meant *Cesar*. And if so, another doubt may arise greater then the former. The *Romans* hated the name of a King, and *Cesar* was an Emperour.

Now to this divers things are answered. First, That though the present Governour was an Emperour; yet the Apostle knowing by some Divine instinct, that the most Monarchies in the World in all Ages, would rest in the title of King, therefore he uses that title, which may most concern the Elect in all Ages.

2. Though amongst the *Romans*, the title of King was not used, yet the *Greeks* in whose Language he did write, did familiarly use the word *Βασιλεως* which we translate King.

3. The Apostle might have respect to the signification of the word, as unto a word which was most effectual to note the highest dignity amongst men; for it notes him, who is the stay and foundation of the People or Commonwealth, *Βασίλεω*, id est *Βασις*, *τῆς λαοῦ*, and though ambitious men sought new titles, as higher, yet the Apostle knew, that this was most majestic, and honourable: whereas the tearme of Emperour, in the signification of it may agree to any subordinate rule, who governs, or commands over men.

4. It may be that the Apostle knowing the hypocrisie of these Emperours, (who only disclaimed the name of Kings, to avoid the hatred of the people, and yet sought the full right of Kings, so to destroy the liberty of the people) given the name they sought in substance, though not in tearm.

5. The Apostle may name Kings, to prevent Rebellion in the Subjects, which either should fear such as affected the title, or live under such as professed themselves to be Kings, and so the meaning is that he would have them even to obey Kings, how hateful soever naturally that kind of Government did seem unto them.

Lastly, the Apostle maketh mention of Kings, as the last kind of Government. A Monarchy being in many respects the most excellent form of Government, as coming neereſt to the ſimilitude of God, who is not only one in Nature, but one in Government alſo: and is moſt agreeable to Nature which doth affect Unity, as well in the body Politick as in the body Natural.

Thus of the Reason why the Apostle uses this tearm, and whom he means by this word King? For it is indefinitely ſet down, and ſo it ſhews that this honour belongs to all Kings in the ſubſtance of it, whether he be King of one City or many, whether he be a Jew, or Gentile, a Chriſtian, or Pagan, Heretical, or Orthodoxal, young or old, vertuous, or vitious.

Hence we may know how to reſolve that doubt which may be propounded by ſome concerning the repetition of this Duty here commanded, it was ſaid before that we ſhould ſubmit our ſelves to the King as Supreme, which is the ſame honour that is required of us in our Text, (*Honour the King*) is not hier a Tautologie, may ſome ſay? I Answer not, there is not a word in all Scripture ſet down in vain, the reaſon hereof is, the Apoſtle here is writing to Chriſtians, the Emperour under whom they lived, was a Heathen, and a Pagan, profane and diſſolute,

dissolute, now lest they should think, that they were not bound to give that same due honour and obedience to them as to Christian Princes, and Kings, therefore the Apostle as is said, doth again particularly make mention of this Duty, whereby he shewes that difference in Religion doth not make voyd the Kings Lawfull Authority, as it is in the Confession of Faith, we are to honour him though a Turk or Heathen, as much as if he were one of the same Religion with us, and one of the most sincere Professors of that Religion, whose actions in every point were answerable to his Profession.

The words thus cleared, and these doubts being removed, holds forth unto us this Doctrine and Lesson, which is and ought to be the Duty of this day, and alwaies, and that is briefly this.

Doct. *That if we would be eminent for exactness in our disposition, and continual carriage, then must we studie, and endeavour at Piety towards God, so Loyalty towards the King; we must (I say) as fear God, so honour the King.* For the better clearing of this, I shall first let you see, wherein the honour of the King consists, and how we are to honour him? 2. Why we are to do this? And lastly, I shall apply.

For the first, We are to honour the King these three wayes, 1. In our hearts. 2. In our words. 3. In our works.

First I say we are to honour the King in our hearts, which is to be manifested these two wayes.

First we must not curse the King, no not in secret, no: not in our thoughts, we must not revile the Gods, nor curse the Ruler of our People. *Exod. 22. 28.* Which Law prohibiteth not only imprecations and seditious railings, (which is an Hellish impiety, though it be never so secret) but also all base, and irreverend usage of the King in our thoughts, and rather then Transgressors of this Law should go unpunished, *Solomon* tells us *Eccles. 10. 20.* that the birds of the air, shall carry the voyce, and that which hath wings shall utter the matter, therefore curse not the King, no not in thy thought.

2. When the King commands anything, that seems to others, or to us, harsh, inconvenient or doubtful, we must honour the King by interpreting his Laws, in the best sense. If Love must not think evil, but hope the best things of all men, then much more of Kings. It were greedily to be wished, that this Note might enter into some mens breasts, they would then be afraid to charge so much evil upon the Kings Ordinances, not only when they might find a fairer sense,

but

but oftentimes expressly against the intent, and meaning of the Ordinance. How guilty have those among us who in this particular should have been directors, and informers of others. I leave to all men who knew any thing of the late proceedings with the King to judge. I am sure a School-master did never more narrowly examine his Scholars Theame, or Version to see what was right or wrong in it, then the Letters, and Declarations, both of the late martyred King, and of this, have been searched, and canvassed by these to whom they came; here was a back-door, and there was an evasion, here was too great strictness, there was too great liberty, and still some one thing, or another, (I dare say which was never intended,) hindered that there could be no right understanding, such jealousies, fears, and suspitions, never, or seldom ends fair, as we have well seen by woful experience.

Secondly, as we must honour the King in our thoughts, so also in our words. First by reverend speeches, to them, and of them. God hath engraven so large and fair a character of his Imperial Image in their Foreheads (sayes *Augustine*) as must be sacred in the hearts of all, and bind not their hands only but their tongues also to the good behaviour, and that for ever; Invectives, and contumelious speeches against an equal, or inferiour are ever odious, but against a Prince intollerable. Is it meet for a child to snap up his natural Parents, although they should deserve a sharp reproof? Doth not the Apostle forbid Servants so much as saucily to answer their Master again although provoked? Saith he it is such as have good, and gentle Masters? Doubtless he saith it to such as are under froward, and wicked Tyrants. And is it fit then to say to a King, thou art wicked, and to Princes ye are ungodly? as *Eliza* said to *Job*, Cap. 34. 18. Princes may not before others be discovered to be so wicked, as perhaps they be, care must be had of their honour, and fame, saith Wise, and Judicious *Calvin*, in *Job* 34. 18. what ever their conversation be, their place requires it, though their actions should not deserve it.

2. We must honour the King in our words, by a thankful acknowledgment of the good that is in them, and we receive from them. The Apostle writing to *Timothy*, 1. Epist. 2. 2. setteth down the blessings which a People enjoys by means of their good Kings, which are three, Peace, Godliness, and Honesty, each of these is a great blessing. First Peace if we respect deliverance from Enemies abroad, is a great blessing,

happ, therefore *Arabia* was called *Felix*, because the People lived in continual Peace, and had their Towns unwall'd; how happy was the Government of *Ninus Pampilius*, when the Bees made their Byes in the Souldiers Helmes, when men brake their Swords into Mattocks, and their Spears into Plow shares; but they prize the Olive-branch of Peace best, who have had long experience of the scourge of War.

Again, Peace is a great blessing if we respect quiet from discords at home: an intestine Warr in many respects is worse then a foraigne, especially because it is betwixt Brethren, and such Warr *rare senex, ira fratrum acerbissima*, and therefore (saies Solomon, Prov. 18. 19.) *a Brother offended, is harder to be won then a strong City*: and their contentions are like the bars of a Castle. There is less hope of a composition here, then if it were with strangers. It was therefore good counsel which *Joseph* gave to his Brethren, *fall not out by the way*: and that *Moses* gave to the two *Hebrews* when they were at odds, and he would have made them one again, *Sins ye are Brethren, why do ye wrong one to another?* Now this publick and private Peace, we enjoy under good Kings, and who doth enjoy it more then we, under our own King? We have been for many years whittled about with tumultuous broyles, and covered with a deluge of Warr. Now the Dove hath found an Olive leaf, and a resting place, our Motto may be *Equus iuxta flectit*, and by whom have we this, if not by (next to God,) our King? whose presence like the Sun at noon-day hath dissipated these dark, and thick clouds, which so long since darkened the whole Island of *Britann*: have we not then reason to Honour our King, and that by a thankful acknowledgment, that by him under God, we enjoy this great quietness? You merchants, and Seamen, and generally all of us who reside here must acknowledge our selves bound to honour our King: it is scarce past twelve Moneths yet, when you could not without great hazard of Pyrats, and Capers pass to and fro about your business, unless you had been beholden to Strangers, and that at your own charge too, for Convoyes: Now there is none more free then you, and I am sure if we will not acknowledge this as a benefit, by demeaning your selves as good Subjects, you will show your selves most unthankful, and the very stones in the streets should cry out against you.

2. The second benefit mentioned by the Apostle is Godliness. A good Prince like *Cannus* before the Conquest, makes Laws by Counsel of his Sages, binding his Subjects to one Rule of Christian Religion,

gion, he will have but one Christ, one Creed, one Religion, one Faith, one Baptism; he will not have Diana, and Paul's Preaching, the Philistines Dagon, and Gods Arke, nor the Gospel, and Popery to stand together, nor will he light one candle, God and another to the Devil, no composition, no confusion of Religions, as there was Languages at the building of Babel. Have we not seen much of this, since our Kings happy Restauration that damnable Tolleration once past in an Act hath received its death wounds, Uniformity in the true Religion commanded, and by that we have seen, we have reason to expect, that all shall be well, and Popery as much discouraged as the worst of the Fanaticks, which is the only fear now. Is it not manifest that our King hath begun his Reign well, like another Josiah passing Acts for the suppressing of Drunkennesse, and swearing, and night walking, the predominant sins of all Courts? By which we may warrantably presume, that as he increases in strength and power, so the vigour and force of such Acts, and many other as good shall be seen, and felt, to the danting and overturning of all those who presumptuously dare control them.

The third benefit is Honesty. A good Prince hath a care, that there be just and honest dealing betwixt man, and man, that he that hath much (setting Honesty aside,) doth not tyrannise over him that hath little, that doth not by fraud and violence, (holding that which is not his) convert that which is anothers to his own use: that People live not like beasts, but Honestly, and Uprightly one with another. These three I say are great blessings, which we enjoy under good Princes, and the want of any of them is a great blemish in the Commonwealth; Peace without Godlinesse is but Security, and Godlinesse without Honesty is but Hypocrisie, Honesty without Godlinesse is but Paganism, and a glittering sin, neither Godlinesse and Honesty without Peace can be well maintained; Godlinesse is the sum of the first Table, Honesty the sum of the second, Peace a happy manner of enjoying both.

Thirdly, we must honour the King in our words, by praying to God for him, I exhort therefore that first of all, Prayers, intercessions, and giving of thanks, be made for all men: For Kings, and all that are in Authority, that we may lead a quiet, and a peaceable life in all godlinesse, and honesty, 1 Tim. 2. 1, 2. Certainly if we will consider the great and weighry charge of Kings, how all depends upon them, we will never refuse to pay

them this honour: if we would consider the great commoditie and profit, which we enjoy under their happy, and peaceable Government, (as you have now heard a part of it) we could not but be earnest with God in their behalf, that the Lord would give unto them the Spirit of Wildom, and Understanding, and of the fear of the Lord, that they may know how to go out, and in before us, that Religion may flourish, Vertue advanced, and Vice may be curbed, and punished, this moved David, Psalm 72. 1. 2. to pray thus in the behalf of his Son Solomon; *Give the King thy Judgments O God, and thy righteousness unto the Kings Son. He shall judge thy People with righteousness, and thy poor with judgment.* And for this end also we must intreate God that he would remove far from him wicked, base flatterers, who seeks nothing but themselves, *that so his Throne may be established in Righteousness*, Prov. 25. 5. *fawning flatterie is an occupation fitter for a Dog then a Man: and Princes have no Traitors like to flatterers; if treacherie against the Soul be more perilsous, then that against the body, I am sure no sin in the Book of God hath more woes attending it, then this.* Have we not then reason to honour the King this day by praying for him, that he may be preserved from such; assuredly so long as such are in power, and place, the Throne will be but in a tortering condition; *but let mercy and truth preserve the King, for his Throne is upholden by mercy.* Prov. 20. 28. and whosoever will not thus pray for the King, let his tongue cleave to the roofof his mouth, and let him be noted as one that will not *Honour the King.*

The third way how we must honour the King is in our Works, and that first by a reverend gesture, and carriage while before him, in regard of this it was not lawful so much as to laugh in the Court of the *Atrypans*, and the Roman Censurs disgraced a Burges for yawning too wide in their presence, and not only owe we this reverence in regard of an Oath, but we are bound unto it by Nature, in token of which God hath given to Kings three especial ensigns of honour, a Crown of Gold, a Scepter of Righteousness, and a Sword of Vengeance.

2. We must honour the King in our works, by paying Tributes, and Customs, for the necessarie maintenance of his Estate. *Render to all their dues* (says the Apostle, Rom. 13. 6. 7.) *Tribute to whom Tribute is due, Custom to whom Custom is due, this way* (as the Apostle says in the same place) *do we manifest our subjection to, and honouring of them*
even

even by paying Tribute to them; for they are Gods Ministers attending upon this very thing. Therefore our Saviour rather then he should be deficient in this Duty, he commanded a Fifth to pay it, *Math. 17. 27.* Christ doth not say (speaking of this Tribute paying) *date*, as if it were a free voluntary gift, but *reddite qua sunt Caesari Caesari*. It is a due, and their proper good, and therefore as one sayes upon these self-same words, to withhold that which the Parliament grants, or to value our selves at less then we are worth, that so we may pay the less, is no less then theft, and these who goes about to deceive the Kings Customers, and grudges at his necessary, and lawfull impositions are theeves, not such as are honourers of the King. And how will this stand with that ordinary practice which (as I am informed,) you have at your Washings, (as you call them) I leave to your selves to judge, I wish that there were no more of it, it is base, and I am sure contrary to every good Subjects Duty.

3. Not only must we honour the King with our goods, but in serving him with our lives for his defence; the People will not have King *David* adventure himself in the Warr, but put their lives in hazard to save him harmlesse. The two Tribes *Judah* and *Benjamin* to shew their valour, and fidelitie, will fight against the other Tribes though their Brethren; for *Rheboam* their King. I read in the English History that King *Henry* the Second, being at the siege of a certain Castle in *Schropshire*, had been struck through with an Arrow, had not a certain Noble-man put himself between the Arrow and the King, and so received the Arrow with his own death. VVhat shall we then say to these who are so far from hazarding their lives for the King, that they will adventure their lives to make him away, as *Brutus*, and *Cassius*, who slew *Cesar* in the Senate house: but much more to be abhorred are these who under the colour of a Law will bring their King to a Scaffold, as these most notorious, and Treacherous Rigidids of late did, an act which cannot be paralleled in any History either Sacred, or profane since the beginning; I am sure though this indeed did one way tend to the honour of the King; that he was the Martyr of the People, whose remembrance shall be alwaies famous, fresh, and odoriferous; yet no other thing was intended by them, but his great dishonour, and by that fatal blow to put an end to all Kings for ever in BRITAINNE, and as they dealt with the Father, so they resolved to deal with the Heir if ever he came

in their hands, but some of them did live to see themselves arraigned at his Barre, and to receive the just reward of their for ever to be abhorred treachery, and murder; *So let all such perish, O Lord, that others may henceforth fear to stretch forth their hands against the Lords Anointed.*

Lastly, vve must honour the King by yeelding, and submitting to their Ordinances, preferring obedience to sacrifice, or to the censures of any Man whatsoever, the Kings vwill must be done *aut, a nobis, aut de nobis*, either of us, or upon us, vwhen their Lawvs agrees vvith Gods Lawvs, then must vve be Agents, vwhen they are dissonant Patients. The Conscience cannot be tyed by any Lawv of Man to do that vvwhich in it self is sinful, here vve acknowledge no Superiour but God himself, in such cases it is better to obey God then Men, yet in not obeying the Ordinances and Commandments of the King though bad, vve are to submit our selves to the punishment vvwhich shall be laid upon us, for our not obeying, because the Lawvs of Men do bind the utter man properly; It is more Christian to suffer thus, then to raise Arms against the Magistrate upon any account, though vve may have sufficient Forces and strength so to do. As for things indifferent, vvwhich are commanded, or things not clearly known to us, as bearing a double sense, and ambiguous; vve must construe the Kings Commands in the best sense, and albeit vve are to do nothing doubtingly, yet it is better to give obedience, believing that vvwhich is commanded to be lawfull, then by supposing the contrary to refuse the Command; for this certainly is a greater evil, then possibly is imagined. Suspicion, or doubting of the lawfulness of things is no discharge for obedience; vvwhat confusion this hath brought into the Church and Commonvvwealth our times doth afford instances enough. If vve refuse to obey vvwhen things unlawfull, and sinfull, (as being either against the Lawv of God, the Lawv of Nature, the fundamentall Lawvs of the Kingdom) are commanded, as vve alwaies ought and should; yet (as I have said) vve must submit our selves to the punishment vvwhich shall be laid upon us; bad Magistrates are tempters, and vve must receive our tryals vvwith patience. VVe must look upon it as the just punishment of our iniquities, and vve must vvillingly accept of the same.

Thus have you heard of the vvay and maner how vve are to Honour

Honour the King. It followes next, that I shew you why we are to Honour the King, where you shall see that it is not an arbitrary thing, but a Duty of an absolute necessity laid upon us. This will appear in these seven or eight things, whereby the excellencie of Kings in regard of their outvard condition above all others, may be seen.

First, The Creation of Kings is from God, they are a special sort of Men, raised up in a peculiar manner to their places by God, vvhio pleads it as his glory, *that Kings reign by him*, Prov. 8. and Rom. 13. 1. *The Powers that be, are ordained of God.*

2. God hath communicated to Kings the Image of his own Majesty, and printed in the natures of men a natural form of Kings, as Vice-gerents to God himself.

3. *A Divine Sentence is in the mouth of the King*, as Solomon saith, Prov. 16. 10. their Judgment is Gods Judgment: and God would have the People to believe that vvhath they say in Judgment, God himself saith it.

4. They take account of all other men, but are countable to none but to God.

5. They are the Original, and Fountaine of all Honour, from them all the Honour which any of the Subjects have, flows, and so do all Offices of Honour, and Government in their Dominions.

6. They are the Basis, or the Foundation or Stay of all their Subjects, who are maintained in Religion, Justice, and Peace by their means.

7. God himself was a King, and is delighted to rank himself amongst men of that degree: and as he takes to himself the name of a King, so Kings hath his Name again put upon them, for their greater Honour, *I said ye are Gods*, Psalm 82. 6. to wit Gods by Office; for they are Gods Deputies, and Vice-gerents here upon Earth.

Lastly, They have a power above all other men, therefore is that Rom. 13. 1. *Let every Soul be subject unto the Higher Powers*, the words imports that the King is Superiour to all, he is Supream, as Peter calls him vers. 13. of this Chapter, the word signifies one that hath above the havings of other men, and so the King hath more then all his Subjects, not only in matter of maintenance, but also in matter of Authority and Supremacy. That the King is Supream is so manifest

nifest that it needs no proof. Princes therefore in the Old Testament; are called Heads of the Tribes or of the People, to signifie that they were not only higher in place, but had a Sovereigne and a Supream Authority over all the People, and therefore this Supremacy of Kings gives them Authority in all causes, as well Ecclesiastical as Civil. I do not say that the King by vertue of his Supremacy may determine of matters of Faith, and Doctrine, this is meerly Ecclesiastical, and belongs only to Ecclesiastical Persons; nor do I say that the King may set up a Ministry in the Church, that for the substance of the calling was not institute by Christ, from whom only all the Ministers of the Gospel have their mission, as is clear from *Ephes. 4. 11, 12.* Nor yet do I say that Kings by vertue of their Supremacy, may take upon them to execute the Office of a Church Minister, he may not Preach, nor administer the Sacraments, nor execute Church-Censurs: This was the presumption of *Uzzias*, and therefore was justly punished, and far lesse hath he power to bring in Idolatrous Service into the Church as a part of Gods Worship; and therefore was *Jeroboam* condemned for the Calves, and *Ahab* for *Baal*, and *Ahaz* for the Altar at *Damasew*, and all the Kings for the High-places.

Nevertheless it is evident, that the Kings Authority, may and ought to be extended in Spiritual things for the good of the Subject, and therefore in respect of Religion, they are said to be Nursing Fathers, and Nursing Mothers. The Apostle, *Rom. 13. 5.* sayes of the Magistrate, *he is the Minister of God for thy good.* Now the good of the Subject is not onely a Civil, but a Spiritual good, which is the greatest; and therefore to be most sought for by the Prince.

Now then the Kings Authority, and Supremacy in things Ecclesiastical may be so far extended.

First, He may, by his Laws enjoin the Profession of the true Religion, and the Confession of Faith according to the Word of God.

2. He may provide according to his power, that the Churches be furnished with able Ministers, and that they likewise have power to call, and ordain other Ministers, to dispose or depose as may be most for the good of the Church.

3. He may provide by his Laws, that the Word of God may be sincerely, and purely taught, and the Sacraments rightly administred, and

and the Censures of the Church executed according to the Word.

4. He may, forbid by his Laws, and accordingly punish Blasphemies, Heresies, Idolatrie, Sacriledge, and the like.

5. He may appoint and determine the Circumstances of Gods Worship, which are not determined in the Word, as he may appoint the time, place, and outward form of Prayer, Administration of the Sacraments, Fasting, Alms, or the like; For in reference to the External Regiment of the Church, the Supream Gubernative Power is in the Supream Magistrate. These things must not be done tumultuously, or confusedly, but in order, and that order the Magistrate may prescribe.

And as the Kings Authority and Supremacy is thus so far extended in Ecclesiastical thing, so also over Ecclesiastical Persons, Every Soul must be subject to the Higher Powers, and therefore if Church-men have Souls they must be subject also. We find that Princes have executed their Authoritie over Church-men, Examples whereof we have in the Word, as *David* appointed the Order, and Offices of the Levites. *Solomon* put down *Abiathar* from the Priesthood. *Josias* burned the very bones of the Priests upon the Altar, and so purged the Temple, and restored the Passover. Christ himself was subject to the Authoritie of Princes, and appeared at their Tribunal; *Paul* was subject and appeared before the Magistrates, and used their power when he appealed to *Cesar*. For if Church-men be Citizens, or Members of the Commonwealth, then they must be subject to the Rulers, and Laws of the Commonwealth. To this also is the Doctrine of the purest times since the Apostles agreeable; for *Chrysostome* upon *Rom. 13.* sayes, that all Church-men yea Apostles, Evangelists, and Prophets must be subject to the Secular Power. And *Bernard* reasons out of that place thus. If every soul must be subject, then yours also that are Church-men; who hath excepted you from this all? If any man goes about to except you, he goes about to deceive you.

Thus then in regard of all these, whereby the King Excellency eminently appears we are to honour him, and whosoever will refuse this, it is an evident token that the Devil who is the author of Confusion, and the Prince of Darkness, hath his chief residence, and dwelling in him.

I come now in the last place to give the Uses of this Doctrine, which I shall perform with as great brevity as may be.

Use 1. And first, must we honour the King, as you have heard, then this serves to fetter the Romish Colt, which kicks at Princes with his heel, who will depose Kings and dispose of their Kingdoms as he thinks good, and lifts up himself so high, as that he may command over the greatest Princes in Christendom, so far is he from giving that honour, which our Text requires.

Use 2. Again, to be condemned are the *Anabaptists*, and generally the whole body of the Fanaticks, who liking best an Anarchy, like untamed Horses also lifts up their heels against Government; they will acknowledge no King, but *King Jesus*: but certainly if they did acknowledge him, they would also acknowledge those who are sent of him; for all the Powers that be are ordained of God. As upon the one hand a Popular Government which they aime at is burdensome, where in stead of one King many Kings are set up, which is a great Judgment, and hurts the Commonwealth, as when many Master-Pilors desire to hold the Rudder they hinder one another, and therefore that Commonwealth where many will rule, unlesse it be subordinatly one under another, is like Plinies *Amphisbena*, a Serpent, which had a head at each end of her body, and while both strived which should be the Master-head, the body was toyled miserably and at length torn, and rent loathsomly. So upon the other side no King is a Judgment; for when there is no King, every one would be a King, one cause of great confusion, and disorder, as we to our sad experience have seen of late, when there was no King in our *Israel*, and therefore it may be noted as a just wonder, *Prov. 30. that the Grasshoppers have no King, yet they go forth by bands*; for the body of the Commonwealth which wants a chief Ruler, is like the body of *Polyphemus* without an eye, and in such a State, Men like Fishes devour one another. But let the *Anabaptists*, and the rest of that confused rabble say, and pretend what they please against Kings, and chief Governours, yet we see that in all their Insurrections, and Rebellions, popular equality hath been alwaies burdensom unto them, and therefore they have alwaies appointed one to be Head over the rest, who like *Beelzebub* amongst the Devils guides, and rules all, as *Cromwell* that notable Imposture, and Arch-Traitor did of late.

Use 3. Thirdly, Must we Honour the King, Then let every one of us inforce upon our own hearts an increase of care, and Conscience in acknowledging the Honour and Right of Kings, and a loyal and sincere observance, and obedience to their Laws. I think I need not use many motives to prove this, remember what I have said, and you shall find them motives sufficient; I shall add a few more.

1. Honour the King for the Lords sake, which imports both the cause and manner of it. Kings are ordained by God, and who is so blind, that may not see Gods miraculous hand in setting up our King, and therefore for his sake, who hath thus set him up, honour, and obey him.

2. God hath commanded that we should Honour our King, therefore do it for the respect of that Duty we owe unto God.

3. God hath indued him with a Sovereignty, and a great Majesty, he hath subdued the People wonderfully under him, and that without blood, except of a few, who have perished in the gain saying of Core, this Sovereignty, and Majesty is Gods Image, this hath made him a little God upon earth, therefore Honour him.

4. God hath been gracious to us in restoring our King, therefore for the love we bear to him, who hath laid upon us this Duty, let us in requirall of his goodness obey him in Honouring the King.

5. Gods Glory will be much advanced, and our Profession well spoken off, if we will Honour our King, and live as loyal, and obedient Christians, if not, we dishonour God, and brings great storms of wrath upon ourselves by the fury of Princes.

6. We must give an account to God for our carriage towards our King, as well as for our behaviour towards the Lord himself, let us therefore Honour our King.

Lastly, Our King is bone of our bone, and flesh of our flesh, he is of the same Protestant Religion with us, he hath been the greatest Sufferer of all his People, this way every faithful Subject who has been a Sufferer in these times are interested in the King: but I add he hath been a Sufferer by his own, and for his own, and shall we not then for all this Honour him? Did he not stand immovable as a Rock against all temptations, to draw him to Popery during his Exile, and should we not Honour him for this?

Let us then endeavour by all means to give him all the Honour that is due unto him, no more to rebel against him, nor to assist by

any meane, no not by advice or counsel any of his Enemies, but let us rather learn to submit our selves unto him, and to obey him; for that is the chiefest Honour we can give unto him.

1. Let us obey him from the heart, because God has an Interest in this Service.

2. Let us obey him with fear, because God will be an avenger of disobedience.

3. Though our Obedience, and Subjection should be to our loss or discredit, or hurt any way, yet for the Lords sake we should do it. If we thus obey him we Honour him, and by this means shall the Crown be long continued with him, and we, and our Posterity shall enjoy many good dayes under his happy Reign and Government, which God grant. *Amen.*

God save the King.



M I D D E L B U R G H,

Printed by *Thomas Berry*, dwelling near the
English Exchange. 1663.



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The first of these is the fact that the
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